in their own form, as soon as they have approached the highest
light;
(c (3) Thus does that serene being-, arising from this
body, appear in its own form, as soon as it has approached
the highest light (the knowledge of Self). He (in that state)
is the highest person (uttama purusha). He moves about
there laughing (or eating), playing and rejoicing (in his mind), .
be it with women, carriages, or relatives, never minding that I
body into which he was born. Like as a horse attached to a j
cart, so is the spirit (prana, pragnatman) attached to this J
body."
These are pleasures which seem hardly compatible with
the state of perfect peace which the self is supposed to have
attained. Max-Muller thinks that this passage may have
been interpolated, or put on to show that the self enjoys
such pleasures as an inward spectator only, without identify"
ing himself with either pleasure or pain. He sees them as
he says afterwards, with his divine eye. The self perceives
in all things his Self only, nothing else. In his commentary
on Taittiriya Upanishad, Sankara refers this passage to
Brahman as an effect, not to Brahman as a cause. The
spirit, the conscious self is not identical with

the body but
only joined to it, like a horse, or driving it. like
a charioteer.
In other passages, the senses are the horses,
budhi (reason)
the charioteer, *manas* (mind) the reins. The
spirit is attached
to the cart by the *cheiana.*

<{ *(4)* Now where the sight has entered
into the void
(the open space, the black pupil of the eye),
there is the person
of the eye, the eye itself is the instrument of
seeing. He who
knows, let me smell this, he is the Self, the nose
is the instru-
ment of smelling. He who knows, let me say
this, he is the
Self, the tongue is the instrument of saying. He
who knows,
let me hear this, he is the Self, the ear is the
instrument of
hearing.

" (5) He who knows, let me think this, he is
the Self/